RELIGIOUS INTELLIGENCE

Ministerial and Church Movements.

Divine Inspiration and Courage to the Poor and Contrite.

PROGRAMME OF SERVICES TO-DAY.

The Rev. George B. Porteous, in All Souls church, Brooklyn, will this morning compare and contrast Unitarianism and Swedenborgianism, and this evening will speak on "Bigots and

In Zion Protestant Episcopal church the Rev. J. N. Gallener will officiate this morning and after-

"The Saints' Happiness and the Sinners' Misery Will be presented this morning by the Rev. George H. Hepworth, in the Church of the Disciples. "Reconciled to God" is his subject for evening

In De Garmo Hall Messrs, Fithbouch and Cran dell will hold forth at the usual hours to-day."

The Rev. Dr. Flagg will minister to the Church

Dr. Ewer will officiate at all the services to-day in St. Ignatius' Protestant Episcopal church. The Rev. D. Henry Miller, D. D., will preach morning and evening in his new charge, the First

Baptist church of Greenpoint.

The Rev. W. T. Sabine will preach at the usual hours to-day in the First Reformed Episcopal

Dr. Van Nest, late of Italy, is announced to preach this evening in the Union Reformed church. Professor M. R. Torey will preach this morning In the Church of the Messiah the Rev. William R.

Alger will speak this morning concerning "Man's Need of God the Father," and this evening about "Getting Bich for Immortality."
"The Passing By of Jesus of Nazareth" is the

theme on which Dr. Howland will speak this afterpoon in the Church of the Heavenly Rest. The Rev. Richard Newton, D. D., of Philadelphia, will preach this morning and afternoon in the Anthon Memorial church.

The Rev. H. R. Nye will again insist, in his church in Brooklyn this evening, that "Universalism is the plain doctrine of the Bible." Dr. Osgood will continue the course of sermons

in Christ's church on Christianity and social morals by a discussion this evening of the relation of Christianity to the peace of nations. The Rev. H. R. Nye, of Brooklyn, will speak in

Plimpton Hall this morning before the Fifth Universalist Society. The Rev. Dr. Gardner will preach in the morning

Star Mission this evening.

Price's Praying Band will conduct the services this morning, atternoon and evening in the seventh street Methodist Episcopal church.

"Paul's Confidence in the Gospel" will be con sidered this morning and "Reason and Faith" tais evening by Dr. Rylance, in St. Mark's Prot-At the dedication of Grace Baptist chapel on

Twenty-ninth street to-day, Dr. Elder will preach in the morning, Dr. Hamilton (Presbyterian) in the evening, and Drs. Taylor, Tyng, Jr., and Armitage will deliver addresses in the afternoon. A Cherokee Indian will set forth the wants of his people at a public meeting this evening in the

South Reformed church. Drs. Thompson, Ferris and others will speak. Divine service this morning as usual in the Russian Greek chapel. The Rev. Father Bjerring will preach in English on "Unbelief and Indifference

The Rev. David B. Jutton will minister as usual

to-day at the Sixteenth street Baptist church. The Rev. W. H. Boole will minister in Seventeenth street Methodist Episcopal -church this morning and Rev. W. H. Osborne this evening. The Rev. Dr. Vermilye will preach in the Sixth evenue Union Reformed church this morning, and Rev. W. R. Merritt this evening on "The Good Sa-

"The Power of Spiritual Fervor" and "The Excellency of the Knowledge of Christ" will be discussed at the usual hours to-day by Rev. J. B. Hawthorne in the Tabernacle Baptist church.

Dr. Armitage will continue his consideration of "Night Scenes of Christ" in the Fifth avenue Baptist church this evening,

the Midst of the Throne" are the topics to be con-sidered by the Rev. M. S. Terry, in Eighteenth street Methodist Episcopal church, at the usual hours to-day.

A New York lawyer will speak of "America in Prophecy" this evening in Harvard Rooms.

evening in Allen street Preshyterian church. Howard Rooms this afternoon at two o'clock. The Rev. W. H. Dunnell will preach in All Saints Protestant Episcopal church this morning and

evening.
At the South Baptist church the Rev. Dr. Os borne will preach at the usual hours to-day.

The Rev. W. H. Thomas will preach this morning and evening in Beekman Hall Methodist Episcopal

"The Power of Christ's Word" will be set forth this morning by Rev. P. L. Davies, in the Berean

Baptist church. A lecture on "Patriarchal and Jewish Worship" will be delivered this evening by Rev. W. W. Andrews, in the Catholic Apostolic church.

Dr. Moran will speak in the Church of the Strangers this mouning on "Conditions," and this evening on the "Limitations of Spiritual Knowledge.

ton, Brummell and General Fisk will address the City Mission and Church Extension meeting, in Thirty-fifth street Methodist Episcopal church

this evening. Rev. D. R. Van Buskirk will preach this morning and evening, in the Church of the Disciples of The Rev. E. Bovel will minister to the French

Protestant Church in Calvary chapel this morning. the usual hours to-day in the First Baptist church. Nellie Brigham will entertain the Progressive Spiritualists in Republican Hall to-day. Dr. Pulton will tell Hanson place Baptist church,

Brooklyn, this morning "How to Develop the Lay Talent in the Churches," and in the evening will answer his own query, "Whom Shall We Trust ?" The Rev. S. M. Hamilton will minister to the Scotca Presbyterian church this morning and

The doctrine of "Justification" will be considered by the Rev. J. S. Kennard, in the Pilgrim Baptist church, this morning, and in the evening a memorial sermon will be delivered for a deceased

In the Laight street Baptist church the Rev. H. W. Knapp will preach to-day at the usual hours. At the Willett street Methodist Episcopal church the pastor, Rev. J. V. Saunders, will preach morning and evening. Subject for evening, "Their Rock and Our Rock."

"SEMPER EADEM."

TO THE EDITOR OF THE HERALD :-You will admit, sir, that it is always impolitic, if not unjust, to revive heedlessly dead issues, especially so when the honesty and religious faith of men are concerned. This Mr. Gladstone has done in his "expostulation." Whatever he may plead to justify his motives, he has refurbished weapons that had long since grown into disuse, and has tried to conjure up, instead of conjuring down, as he says, the dark spirit of the strife of other days. Before this ne must be aware that he press of England has given him his answer, and has let him understand that the age in which live is not that of Walsingham: that it

Will not do at present to tie together the but that the whole truth must be told in the in erests of society, and that from no mean spirit of spite or bigotry. The burden of the statesman's first charge against the Catholic Church is, that in defining Papal infallibility she has gone back on her "proud boast of semper eadem;" that she has changed her front at the bidding of a party, and, Proteus-like, has taken a new form to comply with the promptings of ambition.

How this conclusion has been reached it is not easy to imagine. As a high churchman Mr. Giadstone will accept the definitions of the four first General Councils. He will have no objection, probably, to be counted among the disciples of Athanasius, of Basil and the great Pope Leo, of Augustine and Jerome, though in the time of these great men the Church had expressed many doctrines in a set form of words and made it a formula of faith, which was to be accepted by all those who wished to be of her communion. Even on the ground of consistency. therefore, the distinguished writer should admithat definitions of taith do not change the original status of the Church, and that "the proud boast of semper cadem" cannot imply the condition of a motionless, crystallized body, that has neither motionless, crystallized body, that has neither the activity nor fruitfulness of divine life in it. Such a meaning is clearly excluded by the judicial and legislative powers with which Christ endowed His Church, powers which, of course, invoive the explanation or evolution of revealed doctrine, as well as the unerring interpretation and application of it. In this sense the following texts have been understood in every age:—"Going, therefore, teach ye all nations." "Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven." "He that heareth you heareth me, and he that despiseth you despise he me." And to Peter it was said, "I will give to thee the keys of the kingdom of heaven,"—"teed my lambs, leed my sheep," and "thou being one converted confirm thy brethren." Relying on the commission given to her, the Church went forth to preach the words of God—to develop, to apply and to define them when occasions required it. Such as she was in the beginning, such she has continued to be, never shrinking irom difficulties the most intricate, and never suffering her faith to be tarnished by the least heresy.

Her contests through ages have been marked in history "ny her definitions of revealed truth. These are forever a testimony to her fidelity and the trophies of her victories. But, drawn from revelation, they neither add to nor change it, so more than just laws add to or change the principles of natural equity. Whether she be silent or whether she speak, the Catholic Church is the same great moral body that spans all time, that is not subject to corruption or decay, but when challenged puts forth fresh proofs of her divine life, and, while remaining essentially the same, grows "unto the measure Qt the age of the fulness of Christ," The majestic oak that now stretches forth his giant arms and wrestles with the tempest, is the same that, as a slenger spaping a half century ago, bent before every breeze; growth has not impaired the activity nor fruitfulness of divine life in it.

giant arms and wrestles with the tempest, is the same that, as a siender spaining a half century ago, bent before every breeze; growth has not impaired his identity, and neither does the expansion of the church's doctrine hinder her from truly asserting, not as a boast, but as a truth, that she is "semper eadem," always the same.

Indeed, the author of the "expostulation" does not deny that this honor belonged to the Church up to the year 1870. Then it was, he finds out after four years' reflection, that she committed belowers scattering to the winds her former glories and shattering to pieces the mighty insutution which had witnessed the fall of so many dynasties and nations.

had witnessed the lait of so mindy dynastics and nations.

Still the Church did on that year only what she had done hundreds of times before. She defined a revealed truth; she put the seal of her authority on what had been practically believed during the Christian past in regard to Papai infallibility, in order the octor to secure the faith of her children against the errors of the times. To do this was not to invent a new doctrine, but to confirm an old one; to point out distinctly to the world a prerogative of the successor of St. Peter, and to interpret by a formal declaration the history of the thought, the action and the writing of all Christian ages.

Christian ages,

Lig the plain teaching of history that no grave controversy within the domain of faith or morals has been finally settled without the intervention of the popes. To them came appeals in every century from local authorities. Invariably, when proud men broached new doc.rines, in any part of the Christian world, they strove to have the approbation of the see of Peter. To it Pelaguis appealed from the sentence of an Oriental synod, and his abettor, Celestine, travelled all the way from Airica to try and gain its favor. During the disputes with Nestorius and Eutyches, messengers were despatched time and again to consult the Pope of Rome. To his decision Berengarius submitted his teachings, and even the author of the "Reformation?" was at first loath to break with the chair of Peter. The efforts of the Jansenists to avert or evade their condemnation make up a great part of the ecclesiastical records of the seventeenth and eighteenth centuries; while almost within our own memory the ialse doctrines of De Lamendais, of Hermes and of Gunther have decayed, blighted by the words of Christ's vicar. This constant recurrence to the Eternal City by the advocates of false doctrines on the one hand, and by the supporters of the true faith on the other; this fear which heresy has always shown for the shadow of the see of reter; this going to and iro, during the Christian era, of those way wished to have their doubts solved or their opinions confirmed by Papal authority, are evidence of the unchanging faith of Christendom in the intallible teaching of Peter's successor in latth and morals.

This same latth has been still more strikingly

In the intallible teaching of Peter's successor in faith and morals.

This same faith has been still more strikingly manifested by the adherence always given by pastors and people to the doctrine soleminip promulgated by the Apostolic see.

Nearly a century before the first General Council was held at Nicæa the faith which it defined, touching the divinity of Christ, had been definitively marked out by Pope St. Dionyslus in a letter to his namesake, the Patriarch of Alexandria. It to his namesake, the Patriarch of Alexandria. It was two great popes who, in dogmatic letters to the lathers of the Councils of Ephesus and Chalcedon, taught the doctrine that was to be maintained concerning the divinie personality and the twoloid nature of Christ. Shortly after, when the divinity of the Holy Ghost was denied, it was Pope Damasus who condemned the heresy and prescribed their faith for the laithful. We owe the condemnation of Pelagianism solely to Innocent I., of the false teaching of Abeiard to Innocent II., and of that of Gibert de la Porrée to Engenius III.

These iew lacts, taken from among hundreds of others of the like nature, suffice, I presume, to

These icw facts, taken from among hundreds of others of the like nature, suffice, I presume, to prove that Papal infalliolity is nothing new in the Catholic Church, and toat in defining it in 1870 sne has not receded one jot from what has been said to have been her "proud boast" of being "semper eadem."

GRATIANUS.

TO THE EDITOR OF THE HERALD:—
The theological criticisms in the Sunday Herald are to me very interesting reading, evincing great learning and research upon the part of your correspondents. I herewith submit the apparent discrepancy of the genealogy of Christ as given to us by Matthew and Luke. And in order that to us by Matthew and Luke. And in order that the discrepancy may be seen at a glance I place the names in parallel lines, where you will see that the two Evangelists agree in their account from Abraham to David; but here they diverge, Matthew taking the line of Solomon and Luke that of Nathan. Matthew gives us Christ in the forty-first generation, while Luke makes him to appear in the flity-sixth generation. Matthew makes Jacob the grandiather. Now it is true that Jacob and Hell were distant relations, but the distance being so great that we have no language to express their relationship.

107 Eleventh street, Brooklyn.

For the genealogical line which our correspond-ent sends us we must refer the reader to the Evangelists, where, with the foregoing exposition, they can readily understand the point

THE CYCLOPEDIA AND INFALLIBILITY. TO THE EDITOR OF THE HERALD :-

Since the publication of my letter on the above mentioned subject, in last Sunday's Herald, and only since then, have I had an opportunity of reading the entire contents of the article on infallibility in the American Cyclopædia: Its perusal at once assured me that I had been misled in attributing to the author of that article, as his own views, errors in history, and necessapointed out as the counter-current to approved pointed out as the counter-current to approved traditional teachings on the question of Papal infailibility. I at once apologize for too hasty a dependence on secondary authority, as also for some bitterness growing from my conviction that the author I refer to had placed himself deliberately in opposition to the teaching of the best historical critics of all times and to the essential Catholic creed of our own day. I was misled, as often happens, by reading some sentences of the author's article in a popular journal. They appeared between quotation marks and were really his words, but were wrongly set forth as conveying his opinions. Nevertheless, it may still be asserted that the line of demarcation between wfat claimants and counter-claimants hold on the question of Papal infailbility is not clearly enough stated in the article, and that persons unfriendly to the author might be technically justified in making the statement by which I was misled. The author says:—"Against this claim (of irrevocable decision on the part of the Roman Pontuff) is quoted the fact of hippolitus," Ac., and (are quoted) "instances in which popes fell into heresy. Such were the case of Zosimus, Libanius, Honorius, &c.," The words "facta" and "instances" ought perhaps to be qualified by some such word as "alleged," or "misrepresented," in order to assure the reader that they are not real facts or instances of Papal heresy in the mind of the author himself. This an unfriendly critic might demand—the present writer does not, being convinced of the inct that the author was but acting as traditional teachings on the question of Papal

the historian of both sides, without pronouncing an opinion, as becomes a cyclopædist. Again expressing my regret at having unwittingly misrepresented the author in the Cyclopædis, hoping to benefit him by calling his attention to critics, who, but for this my mistake, would have done him an unperceived injury, and, wishing him the success his talents deserve, I gladly withdraw from all controversy on this subject.

MINISTERIAL MOVEMENTS.

METHODIST. The Rev. Leroy M. Vernon, D. D., superintendent of the Methodist missions in Italy, has accepted the pastorate of the American Union church tions should have no place in missionary operations; that they are neither in good taste nor in good spirit, and that there should be one common service for all the churches. If the Doctor lives to see that dream realized he will be very much older than he is to-day, and will perhaps learn that ism is the last thing on earth to die either of old age or by violence.

ist Episcopal church, Chicago, until spring, when it is expected that Dr. O. H. Tiffany will go there. Rev. C. K. True, D. D., of Piushing, L. I., has been elected professor of logic, philosophy and practical theology in the Tabernacle Lay College, Brooklyn, N. Y. He will probably accept, as the pastoral and other duties. Dr. True has filled the same chair in Wesleyan University, Conn.

Revival accessions continue to be reported this week in Fairhaven, Vt., 60; Rutledge, Tenn., 36; Mattoona, Ill., 17: Sterling, Neb., 35; Austin, Mo., 100; Short Creek and Liberty, Va., 112; Greenland, N. H., 50; Burnt Cabins, Pa., 42; Mound City, Kan., 100; Pontiac, Ill., 40; Timn, Iowa, 34; Brace-ville, Ill., 60; Summit, Ind., 40; Burghille, Pa., 31; Mount Pleasant, W. Va., 70; Lewistown, Pa., 75;

Jane street, New York city, 20. ing services in Salt Lake City, Utah; they have now three large societies. One (the Central church) has the finest church building in the Territory (save the Mormon Temple), and a church society numbering 112 and a Sunday school of 250 The other two stations are about to build houses of worship when the weather permits. There is a Methodist seminary in the city also, in charge of one of the missionaries. It has an attendance of 200 students.

Dr. Rust, of the Freeomen's Ald Society, has gone South on an official visit to Southeastern conferences.

The preachers of Jersey City and vicinity have been called together by Presiding Elder Vanhorne to make arrangements for entertaining the Newark Conjerence, next March, in that city,

J. P. Wilson, pastor of the Broadway Methodist Protestant church, Battmore, has severed his con-nection with the Maryland Annual Conference. His congregation have almost unanimously done the same, and are taking the legal course necessary to secure an undisputed title to their property. The church is at present closed, and the members generally are worshipping at the churches of the North Baltimore Station Methodist Episcopal church.

generally are worshipping at the churches of the North Baitmore Station Methodist Episcopal church.

PRESENTERIAN.

The bitterness of ancient hatred seems to remain in the churches. After several ineffectual efforts heretofore made to unite the Northern and Southern Presenterians, an utter failure has resulted from the latest attempt made in Baitmore. The delegates from the Southern Church would not enter into negotiations with their brethren from the North because the Assemblies of the latter had not specifically recalled their charges that the former had seceded and reorganized in the interest of slavery and of the Conederacy and was guilty of schism. The Northern delegates projected their Assemblies had virtually annulled these charges by subsequent acts and resolutions, but the old nate remained and the Southern heart was not to be appeased by resolutions and promises. So the dream of Presbyterian unification remains still unrealized.

Dr. H. H. Jessup, the missionary at Beirut, writes to the Evangelist a long letter, giving transcripts of testimony and other evidence of proscription for conscience sake in the Ottoman Empire. School: have been closed by order of the government in the Nusarriyet Mountains, in Latakiah. Ac.; the residences of American missionaries in B'Humra have been forcibly entered by Turkish troops, and other houses of Protestants have been entered and pillaged. The representatives of the Evangelical Alliance are, therefore, called upon to interiere.

Eight aithful laborers in the Presbyterian Board of Missions' service died in 1874:—Mrs. A. P. Happer, Rev. E. P. Capp, both of missions in China; Mrs. D. Herron, of India; Rev. J. M. da Conceicao, of Frazil; Mrs. C. R. Mills, of China; Mrs. J. R. Campbell, of India, and the Rev. J. M. da Conceicao, of Brazil; Mrs. C. R. Mills, of China; Mrs. J. R. Campbell, of India, and the Rev. J. M. da Conceicao, of Frazil; Mrs. C. R. Mills, of China; Mrs. J. R. Campbell, of India, and the Rev. J. M. da Conceicao, of Frazil; Mrs. C. R. Mills, of China; M

Murray.
The Presbyterian Board of Education report The Presbyterian Board of Education reports this month that "the receipts for the past month are but little more than half of what they were in the corresponding one of last year. Those for the eight months of the fiscal year are smaller than in any equal time since the required. They are but two-thirds of what they were last year, and less than one-ball what they were in that previous?

and less than one-half what they were in that previous."

The Rev. C. M. Payne, pastor of the Second Presbyterian church, Wilmington, Del., has, by reason of continued illness, retired from his ministerial labors for the present, and left last week for his old home in Lexington with the hope that rest and quiet and a change of climate will hasten his convalescence.

rest and quiet and a change of climate will hasten his convalescence.

BAPTIST.

Reports of revivals are coming in from all sections of the country and prospects are encouraging. In Gethsemane church, Brooklyn, E. D., meetings are held every evening and the interest sevidently on the increase. In Bedford avenue caurch, Brooklyn, the Rev. Hiram Hutchins, pastor, a very precious revival is in progress and the church is greatly moved by the Spirit's power. In Marcy avenue church, Brooklyn, six converts were immersed last Sabbath evening and four the previous Sabbath. The revival meetings continue with increasing interest. The Baptist control in North New York is also in the midst of a revival and fifteen converts are awaiting capitism and five have already received the ordinance.

An interesting revival is in progress at Mount salem, N. J. The pastor, Rev. C. Brinkernoff, has been preaching for over four weeks. Already weive profess conversion, and others are inquiring.

in the Bond street church, Toronto, there is In the Bond street church, Toronto, there is great religious interest. About 150 nave been added to the caurch by baptism during the two years Dr. Castle has been pastor.

Several conversions have taken place in connection with the services being held by the Baptist caurch at West Brattleboro, Vt. Rev. E. A. Whitter has been assisting the caurch.

The Baptist church at Cooperstown, N. Y., Rev. George B. Vosburg pastor, is enjoying a revival season. Meetings are held every evening, and many are coming to Christ.

The Baptist church of Preston, N. Y., which has been in a low spiritual state for many years, is now rejorcing over a great work. More than thirty have been converted, thirteen of whom have been baptized.

In extra meetings held in Salem church, Macon county, ill., there were thirty conversions, and in Mount Zion church there have been twenty-one conversions.

Moint Zion charter since that conversions.

A ten days' meeting was held in a school house near Madisonville, Ky., in which Presbyterians, United haptists, General Baptists and others joined. Eleven professed taith in Christ.

At Silver Creek, Kansas, where, a year ago, a church was organized with ten members, the number has increased to fity-eight and candidates

number has increased to fity-eight and candidates are awaiting baptism.

The Rev. D. Thomas, missionary of the Southwest Kansas Association, lately held a meeting at Sait Springs. Fifteen were added to the Church.

A revival of great power is progressing at South Berwick, Me., where all denominations are united in the services. Pitty have been added to the Church since the week of prayer closed. The other churches in the piace share equally of the Divine blessings.

other churches in the piace share equally of the Divine biessings.

While offering the closing prayer of his service in the Baptist church at Manatawna, Pa., on Friday evening, the 15th inst., the Rev. W. S. Crowley, pastor of the Baptist church, died just as he had pronounced the final Amen. He was fortyfive years of age, and his death is ascribed to heart disease.

Rev. E. G. Taylor, D. D., of New Orleans, has accepted the call of the First church, of Providence, R. I.

Dr. J. C. Furman has resigned his pastorate in Greenville, S. C., to devote himself exclusively to

dence, R. I.

Dr. J. C. Furrman has resigned his pastorate in Greenville, S. C., to devote himself exclusively to educational duties in the University there.

The Rev. Amos Harris has entered upon the pastorate of the Baptist church, Weston, Mass., naving resigned at Arlington.

The Baptist church at Springfield Centre, Otsego county, N. Y., is enjoying a revival. Over fifty conversions are reported.

Episcofallas.

The impetus which the Reformed Episcopal movement has received by the secession of Dr. Nicholson and others from the old Church since the adjournment of the General Convention has led the denominational press to elaborate and prolonged discussions of the points of difference between the two. The leading papers this week discuss the theory of baptisma regeneration, some of them with a view of showing that there is no such thing, and others to show that such a change does, by some subtle process, take place in the candidate by and in the office of baptisma. But these discussions seem only to enkindle the strife that exists, instead of allaying it.

The Rev. J. Crompton, formerly a Unitarian minister in Norwich, has joined the Church of England and has been ordained by the Bishop of Norwich.

The Rev. Thomas A. Jagger, lately chosen

with. Mr. Crompton has accepted a curacy in Norwich.

The Rev. Thomas A. Jagger, lately chosen

bishop of the choose of Southern Ohio, was for-merly rector of the Anthon Memorial church, in this city, and is now rector of the Caurch of the Holy Trinity, Philadelphia.

The consecration of Dr. Dudley, assistant bishop elect of Kentucky, will take place next Wednesday in Baltimore. Bishop Johns, of Virginia, will preach. The Rev. William Floyd, formerly of Connecti-cut, has started a mission and organized a colored Episcopal society in Pittsourg, Pa.

The Rev. Philip A. H. Brown has accepted the position of assistant minister in Trinity parish, New York.

Episcopal society in Pittaburg, Pa.

The Rev. Philip A. H. Brown has accepted the position of assistant minister in Trinity parish, New York.

The Rev. Allan Sheldon Woodie has become assistant minister of Christ church, New York.

The Rev. C. C. Parker having accepted an unanimous election to the rectorship of St. John's church, Lower Merion, in the diocese of Pennsylvania, has resigned the charge of Christ church, Greensburg, diocese of Pittsburg.

The Rev. B. F. Cooley has become assistant to the House of Prayer, Newark, N. J.

The Rev. William A. Hitchcock has been elected to the rectorship of Trinity church, Pittsburg, to succeed the Bisliop-elect of New Jersey.

The Rev. William Berrian Hooper has resigned the rectorship of the Church of the Good Shepherd, Milford, Pa., and accepted that of Trinity church, Mount Vernon, N. Y.

The Rev. Dr. W. H. N. Stewart, late assistant at St. Clement's, Philadelphia, who is now in England, has accepted a curacy in St. Mary's, Paddington, London, and will remain abroad.

The Rev. James C. Pratt, minister in charge of Trinity church, Bounder, Col., has abandoned the ministry of the Protestant Episcopal Church.

During the past four years the contributions of Trinity parish, Southport, Conn., for missionary purposes, have amounted to over \$49,000, which is pretty good for a country congregation.

St. Mark's church, New Britain, Conn., has called to the rectorate the Rev. John H. Drumm, D. D., of Britsiol, Pa.

The Second Reformed Episcopal church of Phila-

to the rectorate the Rev. John H. Drumm, D. D., of Bristol, Pa.

The Second Reformed Episcopal church of Philadelphia, of which Rev. Dr. W. R. Richolson has become rector, has bought a lot at the corner of Twenty-first and Chestnut streets and will erect a house as soon as the weather will allow.

ROMAN CATHOLIC.

The Rev. Eather Paly, O. P., will lecture this evening, in the Church of the Visitation, Brooklyn, in behalf of that parish, the Rev. Father O'Farreil, pastor.

On last Sunday the sacrament of confirmation was administered to 131 girls at the Female Orphan Assium corner of Yates and Willoughby avenues, Brooklyn, Bishop Loughin officiated.

The Rev. M. Marin, a missionary in Japan, has discovered the spot near Jeddo where the massacre of Catholic missionaries and converts took pince in 1613. The spot hear deaded where the massacre of 1613. The spot hear deaded where the massacre of 1613. The spot hear deaded where the

avenues, Brookiyn. Bishop Loughin omciated. The Rev. M. Marin, a missionary in Japan, has discovered the spot near Jeddo where the massacre of Catholic missionaries and converts took place in 1613. The spot is called "Hill of Martyrs," and the bridge which unites it to the city "Bridge of Christians." Other interesting memorials of that massacre have also come to light.

There are twenty-six vacant Catholic sees in Spain, simply because the Pope would not recognize serrano or the Republic, and preierred to leave the Church without chief shepherds rather than be suspected of recognizing the rebellious. He will probably appoint bishops now that Alionach has been chosen King of Spain.

Rev. Father Doffenbach has taken charge of St. Mary's Catholic church, Winfield, in place of Rev. Ignatius Reiler, who is about to sail for Hamburg.

The Paulist Fathers of this city will celebrate the conversion of St. Paul to-morrow morning and evening in their church on Fifty-ninth street. Bishop Corrigan, of Newark, will poputificate. Dr. McGlynn will preach and Arcabishop McCloskey will assist in the services.

The following named missionaries from Ireland for the United States have lately arrived in this country and been assigned to their respective fields of labor:—Rev. B. Gillick, for Albany: Rev. John Cassin, for San Francisco: Rev. Jos. Whelan, for Grass Valley, Cal.; Rev. William McCormick, for St. Paul, Minn.; Revs. Thomas Briscoe and F. Orkelly, for Providence, R. I.; Rev. William Walsh, for Nashville; Rev. J. Janette, for Omaha, Neb., and Rev. Thomas Materson, for Alton, Ill.

In the month of October last the income of the Vatican was 8,000,000 tranes in gold, counting offerings and presents of all kinds.

Cardinal Von Simor, Primate of Hungary, has formally excommunicated Professor Hattala, of the University of Pesth, for not accepting the Communicated Professor Hattala, of the University of Pesth, for not accepting the Communicated Professor Hattala, of the University of Pesth, for not accepting the Communicated Prof

Joseph's church, Rev. Father Filling, S. J., taking his place.

Lent begins this year February 10, which will bring Easter on the 28th of March, which is tan occur. In some years Easter falls as late as the 25th of April, and there may be as many as nine Sundays between Epiphany and Ash Wednesday, but this year there will be only five.

MISCELLANEOUS.

An article in the Christian at Work gives several recent instances of Turkisn oppression of and insolence toward American Christians in the Ottoman Empire, and for no better or worse cause than that they were Christians and missionaries. Our consus have protested; but as the government at Washington takes no notice of these law, less acts the Turkish authorities repeat them with impunity. Rev. Dr. William Henry Furness, pastor of the

Rev. Dr. william heary fatters, paster of the flitter anniversary of his ministry on the 11th inst. His address on the occasion was singularly interesting, as it dealt in recollections of the Unitarian controversy and the anti-slavery struggle, and also gave a summary of his views on religious

time.

Rev. Dr. George L. Walker, formerly of the Centre churen, New Haven, resumes his connection with it again so far as to preach one sermon each Sunday, his health not permitting him to do more.

Rev. Washington Gladden, of this city, has accepted the pastorate of the North Congregational church of Springfield, Mass.

Rev. William Cornell, of Somerville, N. J., has been engaged to supply the pulpit of the Reformed church at Raritan until further notice. Mr. Cornell has flied the pulpit of the church at High Bridge since the 1st of April last.

The Reformed church at Three Bridges, N. J., was gedicated yesterday.

Was dedicated yesterday.
The Rev. P. L. Kipp, of the Reformed Dutch

was aedicated yesterday.

The Rev. P. E. Kipp, of the Reformed Dutch church in Fishkill, N. Y., has resigned his pastorate on account of ill health.

On Sabbath, January 10, twenty-seven new members were received in the First Recormed church of Albany, N. Y., under the pastoral care of Rev. Dr. Rufus W. Chark. Since the 1st of last January ninety-one have been added, and many others are entertaining Christian hopes.

The Gospeis, according to Matthew, Mark and John, have been printed in Japanese.

The naive young men belonging to a theological class in Ceylon, during a late vacation from study, found their recreation in evangelical labors. They visited 746 houses and saw about 1,800 admits and soo children. They found some cases of special interest and met very few cases of opposition.

The Unitarians are still looking for a successor to Dr. Miner in the presidency of Tuft's College. Their choice lies between Rev. Dr. E. C. Bolies and Jarael Washburn, Jr., LL. D., but they can't agree upon their man.

The day of prayer for colleges has been changed from the last Thursday of February to the last Thursday of January. It will be observed, therefore, next Thursday.

A GOLDEN WEDDING.

IMPRESSIVE CEREMONIES BY A VENERABLE JESUIT IN THE MIDST OF A NUMEBOUS FAMILY CIRCLE. Le National, of Montreal, of the 16th of January, contains an account of the noces d'or, or Golden Wedding of M. Antoine Archambault, aged eightyone years, and his wife, Clothilde Gaudette, age seventy years. The venerable pair are the parents of the Rev. Jean Baptiste Archambault, of St. Lawrence's Roman Catholic Church, East Eighty-lourth street, New York, a most eloquent and distinguished Jesuit. The ceremonies were most interesting, commencing with the celebration of a solemn high mass at nine o'clock in the morning by the son, who also delivered an impressive sermon, and concluding with the traditional dunner feast, which was prolonged till late in the day. The venerable couple have had fourteen children, nine of whom attended the mass and dinner. The entire family, including the aged couple, nine children, forty-five grandchildren, and two great-grandchildren, were present to gladden the hearts of their progenitors.

The ceremonies and least took place at Chambly in the parish of St. Antoine, Canada. eventy years. The venerable pair are the parents

NINETEENTH STREET SYNAGOGUE. GOD'S SPECIAL CARE OVER THE POOR AND CON-TRITE AND BROKEN IN SPIRIT-TRUE COUR-AGE INSPIRED BY THE PROMISES AND PRES-ENCE OF GOD-SERMON BY REV. GEORGE H. JACOBS.

Yesterday the Rev. Mr. Jacobs lectured in the

synagogue in Nineteenth street, near Fifth Ave-nue, from the words found in Isaiah, lxvi., 2—"To this man will I look, even to him who is poor and of a contrite spirit and trembleth at my word.' Mr. Jacobs preferred the rendering of the ancient rabbis, "who is courageous to do my word," rather than "trembleth at my word." Take survey, he said, throughout all nature, and are we not impressed with the greatness of Almighty God, of Him whose glory filleth the universe? And do not all things instruct us that there is an omnipotent ruler in the universe? However poten nay be the rulers of the earth, the people stand aghast to think that any one man should have authority and power over God's earth. And though they see men tremble at such a sovereign's word, yet if we turn to the divin language of the Bible we are there instructed that high above all nations is the Lord, and above and over the heavens is His glory. Who is like unto our God who dwelleth on high? Passing from human art and skill—the Pyramids, monuments, temples of old—and what are all these in comparicited the wonder of the Psalmist, when he exclaimed. "How great are the works. O God! The

beavens are thy throne and the earth is thy foosstool?" He is the source of all things and the
fountain of the mind, providing all things and
controlling all sainds. No one can find the place
where God is not. He is in the meandering brook
no less than in the roaring cataract. How tenderly
comes His assurance that not to the mighty ones
of the earth does He show His countenance; "but
to this one will I look," He says, "who is poor and
of a contrite spirit, and who is courageous to do
my word."

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THE PROVIDENCE OF GOD

regards all His creatures without distinction. Not man alone, but the ephemeral insect that crawls the earth for a day is a recipient of God's care and protection. All the works of His hands receive His protection, but it is especially in human affairs that we must look for His care. Furn to the very isinguage of the text and see upon whom He looks with regard and tenderness—upon the poor man, suffering with gaunt want at his door and hunger in his domicile. Such a man need not despair nor doubt the goodness of God. Are not the promises and assurances of the Bible present to his mind, that to such a one will God look as well as to him who is of a contrite heart? He may be brought down low by sickness or adversity, but to such a man will God look and upon him who is courageous to do His word. We are offtimes tempted to waver in our faith and to doubt the omnipotence of our Pather. Have you never lelt soft and dit not require great courage of heart to trust God in such circumstances? You have had to stand the scoffs and sneers of the infidel, and when temptations of an earthly nature have come to you have you not required superhuman caurage to stand firm, recognizing the commands of God's law? We require this courage of heart not so much when the sun shines upon us and all is smiling around as, but when the sorrowing days of trouble, which no man escapes, come. Then may we be able to say with the Patriarch Job, "Though He slay my et will it trust in Him." We may profess the utmost faith in principle, out the best of the stand the courage of heart is the true metal and which the counterfeit. Then it is only when we are tried that we know which is the true metal and which the counterfeit.

is the true metal and which the counterfeit. Then it is that this

COURAGE OF HEART IS MOST NEEDED

to help us to stand and do the will of our God. And He demands this courage of us. For be our conditions what they may be God never turns his eyes from us, but looks upon the poor and the contrite. God never changes, but man is ever changing. Brother may litt his hand against brother, and all that is dear may be swept away as in a moment, but God is ever the same. His eye is ever toward the poor and the contrite and those of broken spirit, and He is full of compassion. And the more we are pressed down the stronger is His hand to lit us up. Mr. Jacobs gave an illustration of this proposition in the Israelites at the Red Sea pursued by Pharaoh. God was with them and inspired them with courage, and they were ready to march when He bade Moses speak to the children of israel that they go forward. The great duty of life is to go forward in obedience to the divine command. In our personal experience have we not had seasons of sorrow when we found that God was nigh in His omnipotence and in His omniscience? Let us, then, be firm in the faith and give heed to the text. Mr. Jacobs then offered a few words of exhortation and advice to some young persons who had oeen admitted to Barnatzoah of the congregation (Sons of the Covenant), and closed with a very comprehensive extempore prayer for blessings upon the homes and families of all represented there.

OBSEQUIES OF FATHER JOSEPH P. WOODS.

FUNERAL ORATION BY REV. DR. M'GLYNN. Yesterday was a sad and solemn day at the Church of St. Vincent Ferrer, in Lexington avenue. It was the occasion of the dirge and requiem mass for the repose of the soul of Father Woods, late pastor of the Church of St. Appusting Mor. risania. The church was tastefully and appropriately draped with black, looped by white crosses; and there was a very large gathering of priests and people. The mass of requiem was celebrated by the Rev. Father Killen, of Newark, N. J., assisted by Pather McGean, deacon; Pather Mullen, sub-deacon, and Father Kearney, master of ceremonies. There were present the Right Rev. Bishop Corrigan, of Newark; Vicar General Quinn, the Dominican Fathers Rochford, Lilly, and Burtsell, the Rev. Fathers Clowry, McGovern, Curran, McMahon, Farrell, O'Reilly, McKenna Boyce, Healy, Donnelly, Young, Stumpe, Hughes Flattery, Merrick, Hudon, McDonnell, O'Farrell, Macdowell, Edwards, McCready, McQuirk, Flynn. Power, O'Neill, Corley, Hayne, McKenna, Baxter, Fariey, Flannelly, Callaghan, Morris, McLoughlin, &c .- in all about ninety priests.

The services opened with the solemn chanting of the "Office for the Dead," Fathers McGean and Kean being the chanters, Vicar General Quinn lessons. At the end of the high mass the Rev. Dr. McGlynn delivered an eloquent funeral oration, in which he paid tribute to the many virtues of the deceased and taught his hearers to draw comfort and consolation from the teachings of the Church embodied in her chants and prayers for the dead. He said:—

embodled in her chants and prayers for the dead.

It is but proper that you, who in so great numbers have come to bedew with tears of sympathetic affection the bier of a deceased priest, should not leave this sacred building without hearing some expression of the feelings which your hearts are too full to utter. The Caurch bemoans a lost son, we a brother and you a lather. This is no place for fulsome flattery, nor are the lips of the priest, who is ordained "to guard the truth," those to utter it. In the presence of the tremendous majesty of God it is only fit to confless that He alone is great, He alone is good. The Church trusts not in the merits of man, but in the merits of Christ. From this altar to-day a mute voice has appealed with infinite power for the salvation of him whose loss we deplore. Let us beg 40d's mercy for the repose of his soul. Our prayers will not be in vain. It is no part of the Christian priest's duty to chide you for your grief Christian priest's duty to chide you for your grief at the loss of your friend, your brother, your father; but it is his duty to ask you to look through your tears at the blessed resurrection of those "who die in the Lord." Through these tears let us catch a glimpse of the better day, when Christ shall stand at his tomb as He did at the tomb of Lazarus, and say, "Friend, come fortn," and He shall stand erect and exclaim with the prophet of old, "it has been given me to see God in the fiesh."

the tomb of Lazarus, and say, "Friend, come forta," and He shall stand erect and exclaim with the prophet of old, "It has been given me to see God in the flesh."

We have much reason to hope that God will be merciful to the imperiections of our deceased riend. Born in this city, he was carefully nurtured in the simple faith of the race from which his parents sprung. At a comparatively early age he graduated at St. Francis Xavier's College, West Fitteenth street, and soon alter entered St. Joseph's Theological Seminary at Fordham, where his gentle manners and buoyant spirits made him a universal favorite. In 1859, being then but twenty-two years and a half old, he was promoted to the sublime dignity of the priesthood. For lour years he discharged the arduous duttes of assistant pastor at St. Patrick's Cathedral, and in 1863 he was appointed pastor of the Church of St. Augustine, Morrisania. His priestly mission was crowned with success, until failing health made him too weak to do the promptings of his zealous nature. For nearly twelve years the laithful of Morrisania looked up to him as a father and a guide, out God was pleased to take him to Himself on Wednesday last. It is not enough to pay the mere tributes of affection; we must join with the Church in praying for his soul. If his mute tips, now cold in death, could speak, he would say, in the words of the prophet, "Have pity on me, at least you, my friends, have pity on me, and pray for the repose of my soul."

of my soul."

At the conclusion of Dr. McGlynn's address the absolutions were given by the Very Rev. Vicar General Quinn, and after a brief interval the coffin was carried to the hearse, while the "Profundis" was solemnly intoned by a choir of priests. The funeral procession then formed, and the remains of the ismented pastor of St. Augustine's were conveyed to Calvary Cemetery.

MODERN SPIRITUALISM.

TO THE POITOR OF THE HERALD :-

I need not say that my previous letter, an honest and full expose of the jugglery of certain spiritual mediums, has excited a degree of interest that is to think it will be very difficult to deceive them and in such a startling subject as Spiritualism on ought to accept facts, or apparent facts, with a great deal of care, and draw conclusions very

There are three kinds of letters which have been

sent in answer to my article:—

Pirst—Letters of abuse and denunciation. I am happy to say that these are mostly characterized by bad grammar and worse orthography, which indicate their source. Anathema is not argument, neither has it any place or force in a controversy of this kind. We are sitting as a jury on three humbugs yelept Foster, Mansfield and Stade, and ill temper can pring no evidence for either side. Let me, then, rule these letters out. They have already undergone a rapid process of cremation, and will probably never rise from their ashes.

Second-Letters commendatory and corroborative. I am ready and willing to become the recipient of any amount of good will, and am at all times ready to have my capacity for absorbing congratulations tested to its very utmost. Still. such commendation will not cause me to unduly emphasize a single word or sentence. I am in too great sarnest in this matter to be spurred on by truth. I am ready to admit the presence of certain cosmic forces, which have lifted tables without the conscious muscular effort of the operator-it must, of course, be an operator who does not

thing-and I am ready, also, with most modern nomena which are probably of hypnotic origin; passed off on me as genuine. I am sure that Foster and Mansfield and Slade are charletans. I complain of them for being bungière. They have been at work anywhere from ten to twenty years, they have each a very limited number of tricks, and yet, being something of an adept in matters of sleight-of-hand, I caught them all at the fires

scance and confirmed my theory at the second.

There is a third class of letters, however, which by those who believe and who honestly feel that my scances were entirely unlike what they have had themselves; and, second, by those who are in doubt upon the whole subject, and want to be ed neither by me, a sceptic, nor yet by any other man, a devotee, but who want to come at the have my respect, and to them I will talk in a calm and dispassionate manner. I do not want to thrust my own conclusions upon them, but simply to take down the bars and open a new avenue of investi-

cannot always trust your senses, and it is very dangerous to believe all you see, or rather all you think you see. Slade, for instance, puts a slate under the table. He generally does it after having which, to all appearance, he is trying to control some mysterious spiritual force, while really he is writing on the under side of the slate. You do not see the state just previous to placing it under the table. You would probably break or interfere with the influence if you should demand it. You thought you saw the whole, but in reality a very important part of the performance you did not see. I say this knowingly, because I can do exactly what I have described, and if I can do it by natural agencies, why fly to the supernatural to solve a problem? When Hartz performs one of his famous tricks, what you think you see is by no means what really occurs. The whole science of sleight-of-hand consists in ability to persuade you to fix your attention upon something which you suppose is to be done, or on some method of doing it which you suppose will be pursued, and then doing something else, or doing it in a different way. If you knew exactly how the trick was to be performed it would cease to be a trick, and von could follow it in all its stages of progress. The eye is a very dull sense, and can be easily cheated. The ear also is very deceptive, and a rap when your attention is directed to the farther corner of the table in expectancy, is very likely to appear to come rom that direction, when in reality it is made by the operator's loot on the leg of the table, Il Mr. Foster will accord with my conditions I will see to it that he can't make a single rap on my table. I say on my table, because by three hours' work I can put an undiscoverable apparatus into any table which will produce all the raps you vant, and I will defy detection. This I have noticed as a peculiarity, that when a man who is not an expert visits these mediums the conditions are generally favorable, but when a man who is an expert visits them the conditions are either uniavorable or the medium is too nervous and sick to produce the usual manifestations.

in detail all the letters received in answer to my former communication, but I will give these words of advice to those who are ready to spend \$5 more on each of these gentlemen who knock at the heavenly door and it is opened to them. Though you may not be an expert, if you make a such test be carried out, you will either detect the the fraud, or the seance will be a failure. First-Mansfield. This gentleman's mediumship

is very limited. Indeed, you may have noticed that the three great mediums of the city do, each one, a separate business. They do not cross each other's paths or encroach on each other's line of profit in any way. Dr. Mansfleid answers questions. Perhaps you have remarked that he sits close to and facing a window. This is a very favorable condition for his business. If he should lace in front of him the spirits couldn't come. Ask him some time to turn his table around and to remove that quantity of white paper from beneath his hand, which is very useful as a background for the question you have written, and you will probably so seriously disturb the magnetism that you can't get anything at all. Or take your own papergood, honest writing paper, and not such cheap, thin material as he constantly uses—write your question, fold it up, then hold it up to the shiny light, thus making sure that nobody but the spirits cliage, a bottle of which he always has handy, to insure against the possibility of his opening it, and you will get no answer. This is all the warning necessary for a seance with Dr. Mansreasonable conditions as these. All you ask of him is to turn his back to the window, to lay your communication on a black instead of a white surface, and allow you to paste the paper your-self. Any reasonable spirit will see at once the fairness of all this, though the Doctor may be puzzled. His trick is the cheapest of the lot. How any one can be deceived by him is more than I can understand. It is a little funny that he finds it impossible to answer my questions when I write them so lightly that they can't be read through three folds, and still funnier that he can answer every one when I write them so that foan read them myself by just holding them up to the light. The trick is an exceedingly shallow one, but if you want to catch him at it follow my directions. I piedge you this for I want to be exceedingly fair in this investication, that if you think him an honest medium, and not a charlatan and a cheat, I will, by appointment, go with any conditions which any honest Spiritualist will demand. him is to turn his back to the window, to lay your

tan and a cheat, I will, Dy appointment, go with a you, and show you the trick before the Doctor's eyes. He does not know me, and I will accord with any conditions whichjany honest Spiritualist will demand.

Second—Foster. Here you will need a little more care. Still it will not be difficult to discover his trick also. If you go alone let this be your method. When you sit at the table see to it very rigorously that he does not put his fingers on your papers, and especially that he does not go into the other room for a light for his cigar. His cigar has a habit of going out just at the wrong time, and a very bad habit it is. Instead of rolling those papers up lengthwise roll them up tight into a pellet, and keep your eyes on his fingera, for he can unroll them very defuly while you are pointing at the letters of the alphabet. No matter about that alphabet, he really does not need it; but keep his fingers in sight all the time. If he has a fit don't mind it; if the raps come in distant parts of the room don't be distracted. In a word, do not lose sight of his fingers for an instant and do not let him put his hands under the table. Poor lellow, you will puzzle him sorely, and you will be the hardest sitter he has had for a month. One other caution—Don't write questions to which a simple "No" or "Yes?" will be an answer; it you do all this, you will have a very unsatisfactory scance—for him. He will probably present the backs of bis hands to you, while with his thumbs he uncoils the roll; but look out for him, and you will catch him the first time. As I said in the beginning, if you can't do it I will find some one to go with you and do it for you.

Third—Slade. This gentieman deals in the startingly marveilous and can throw you off your guard better than either of the others. When the slate is on the table take it up and look at both sides, then lay it down and seel that he does not but his fingers on it. Don't be satisfied to do this wnen he offers it for your inspection, for then he is perfectly willing to have

when half the sentences, you will find it all there.

But there is little need to go on. I have caught them all attheir jugglery, and while I have an honest man's respect for a true Spiritualist, and will not deny that there are certain phenomenal, facts which lean't account for, I have the most boundless contempt for these three cheats and charlatans who guil the credinious every day.

Allow me to say in closing that I thank you for opening your wide spread columns so ganerously and allowing me full space for a detailed secount of my experiences and investigations. May I ask as a still further favor that you will forward to me any letters which may be addressed to me and sent to your office, and may is say to the public that I shall take pains to answer such letters so far as my ability will permit.

In the cause of truth, I am sincerely yours.

AN INQUIRER.